Zions Herald

THE INDEPENDENT METHODIS[illegible]EKLY +

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NORMAN E. LOCKWOOD

ELECTED PUBLISHING AGENT OF ZIONS HERALD

See page 614

Introducing the New Publishing Agent

FOUNDED 1823

Methodism's Single-Name Periodicals

Lyndon B. Phifer

Yes, I know—there's no particular virtue in a single name for a magazine or story paper. Yet I wonder how many Methodists have noticed that our church is now publishing seven periodicals with one name only. (Hope I haven't missed any—we are a large church.) And there is something very significant about the mere names of these periodicals. Here are my own brief reviews of them; these impressions are by no means official:

motive (spelled with a small *m*).—The Board of Education, Division of Educational Institutions, issues this magazine eight months of the year. It is the official organ of the Methodist Student Movement. Here students and faculty men speak their minds freely—sometimes so plainly as to startle the ultraconservative. *motive* is practical in its approach. While it occasionally prints articles dealing with the theology of the Christian faith, it usually sticks to subjects closer to student life. There is a genuine emphasis on personal religion with the realization that students cannot make a new world without making themselves new. *motive* regularly carries departments for special interests. Student experts in each field write on music, photography, books, movies, radio, leisure, recreation, and sometimes drama. Incidentally, *motive's* make-up is more attractive this year than ever before. Is not the Christian life largely a matter of motive? Obviously, there's a world of meaning in the very title of this up-to-date magazine of the Methodist student world. Every Methodist college student ought to be reading it regularly.

Power.—There's a title for you—and it's spelled with a big *P*. Do not all Methodists, adults as well as youth, need power? Well, this new quarterly project of the National Conference of the Methodist Youth Fellowship is a source of spiritual power. It is a worship guide written, edited, and published by the youth of Methodism "for the facing of this hour." An experimental issue—the fall quarter of 1943—was generally received by Methodist youth as "the thing we young people are needing for our spiritual development—devotions written by us, in our language, about our problems and interests." As the editor says, "*Power* consists of the thoughts and prayers of us young people all over the world as we think through the frantic desperation of today to the Stuff of Life; to the assurance of things that last. *Power* is the expression of our confidence that, searching, we may find the Way of Truth."

Classmate.—This more familiar title, seventy-eight years old, needs no introduction to Methodist adults as well as young people. *Classmate* is widely read throughout the northern section of the church not only by youths but also by young adults and older ones. Most Sunday schools supply it to their teachers and many to the adult classes as well as the young people's groups. And it is rapidly gaining a hearing in the South as well. *Classmate* has won an enviable reputation for publishing serial stories later issued in book form. They are illustrated by America's leading artists. This fine story paper has several well-established departments, chief of which is "This Business of Living," used widely by young people individually and in forum discussions in local churches. *Classmate* is issued monthly from Cincinnati for weekly distribution by church schools.

Highroad.—This title sings of the highway and of hiking—symbolic of youthful aspirations. It is Methodism's all-inclusive monthly magazine for youth groups, containing all lesson materials—for Sunday-morning and Sunday-evening study—for groups of high-school and college-age young people in the church school. Besides, it carries fiction, timely articles, and other material. *Highroad,* from cover to cover, is modern in make-up and stacks up with any periodical, religious or secular, in physical appearance. Its strongest following is in the South, but it is rapidly finding its way in the northern section of the church too. The National Methodist Youth Fellowship regularly has a department in this admirable periodical.

Workshop.—That makes us think of the Carpenter's workshop at Nazareth. It's a good name for a youth workers' periodical. For this is a little monthly magazine for leaders of young people—intermediates, seniors, and older youth—in the church school. It furnishes the raw materials for local leaders to adapt and use with their own groups at Sunday-morning and Sunday-evening meetings, at summer camps, and at other gatherings. *Workshop* is put out by the Editorial Division in consultation with the Division of the Local Church of the Board of Education. It is a specialized periodical and fills its place well.

Tidings.—At once we think of the gospel of Christ, the good news that came to mankind at Christmas. "I bring you good tidings." *Tidings* t periodical is one of the newer publi tions of the Board of Evangelism- companion to *The Upper Room* a *The Revival Pulpit.* But its conte are very different. It consists of artic and news accounts dealing with t evangelistic task of the church. Mi ters and laymen who have had p nounced success with the evangeli method contribute to the pages of t quarterly periodical, issued at Na ville.

Challenge.—As the writer of t article is one of the editors of *Ch lenge,* he has left it for the last. T little quarterly magazine for prosp tive members of the adult division the church school challenges indif ent, stay-at-home church members, well as those who have never star going to church, with what they missing when they stay away. Eve thing in *Challenge* is short and to point. Each issue carries a series of son articles related to some theme likely interest to the group *Challe* is intended for. Cartoons and vari entertainment features furnish lighter side of *Challenge.* Here is a s of bridge between the educational a the evangelistic interests of the chur It is the Editorial Division doing piece of adult evangelistic work— many say an effective one. There truly a challenge in the Christian g pel, and no one should escape facing to it. Here's a name calculated to under the skins of the secular-mind

Challenge, Tidings, Workshop, Hi road, Classmate, Power, motive— not Methodism reason to be pr of these titles? They carry a mean that adds punch to religious jour ism. Incidentally, the seven periodi aggregate more than half a mill circulation.

United War Fund Drive

"Red Feather Magic," the ann film of the Greater Boston United W Fund, has been previewed, and hailed as outstanding in its novel tr ment of the work and accompl ments of the Fund. Churches in Greater Boston area are urged to the Speakers Bureau of the Uni War Fund (HUBbard 8600) to range for the showing of this pict at meetings of parish groups. T all-color motion picture, which soon be shown before clubs, churc campaign gatherings, and schools, be seen by more than 1,000,000 pe during the course of the Fund's Nov ber campaign and in the months follow.

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

OLUME CXXII ★ BOSTON, *Wednesday, September* 27, 1944 ★ NUMBER 39

A Job for Any Church

IRENE H. BURNHAM

'en years ago the little town of Union Village, Vernt, was not particularly book-conscious. In almost ry home in the community could be found one of the thodist periodicals, the *New England Homestead,* a ton daily newspaper, and *always* the Bible.

'he fine old Methodist Church, on the elm-shaded in street, was built more than a hundred years ago, has remained through the years, the center of comnity life. The church organizations of men, women, young people have led the town's social activities, ed the money for church and village projects, and intained a happy community spirit.

ut, until 1934, it had not occurred to any of these ups that books could be anything more than a part the furnishings of those homes in which they were nd, and for the sole enjoyment of their owners. In 4 a summer resident discovered that some of the nspeople were glad to borrow books from the small ary which she had taken with her to her camp on Ompompanoosuc River. Not only did they borrow ks, but, upon returning them, they stopped on her ch to discuss what they had been reading.

Ne day someone said: "Wouldn't you consider having nding library for us? You seem to have a good many ks and to have contacts which would enable you to the newer books which we hear about."

Why don't you have your own library?" was her reply. Vith those few words, she pressed the starter that set motion machinery that was all ready for a bit of enragement.

How could we?"—"Where should we have it?"—'here would the books come from?"—"Who would e charge of it?"

Of course, the best way to find answers to those quesns was to put them before the Ladies' Aid, as the men's group was then called. That organization owned uilding in the town, in which most of their affairs re held. At the next meeting the subject of a library s broached. At first there was a gasp of incredulity. en someone said, "What about the two vacant rooms in this building?" They needed scrubbing and painting. A scrubbing crew quickly volunteered and was on hand in a few days, with pails, brushes, and soap. The men said that they would do the painting and put up shelves if the women would furnish the material. The money for that work came out of the "reserve fund" which church women seem always to be able to find. Within two weeks the rooms were shining and more than one hundred books were lined up on the shelves.

A grand opening and silver tea was announced. The State Book Wagon from Montpelier, the State Capital, appeared and stood in the yard all the afternoon, loaning books to individuals and to the library. Girls from the young people's group served refreshments.

From the surrounding hills came professors and their families. They brought gifts of good books; books which it would have been difficult for the library to purchase. People from near-by Dartmouth College heard about it, and more books appeared.

Members of the Ladies' Aid began taking turns being on hand Saturday afternoons. In one of the rooms a woman who had been a teacher read to the children for an hour or two every Saturday. A discerning committee, composed of people who are acquainted with the best in reading matter, passes on the suitability of books—what should be purchased from the small funds available, and what among the many gift books are best suited to the reading public of Union Village, which has grown steadily in numbers and discrimination during the last ten years.

The library is open every Saturday, come rain, hail, snow, or "forty below," such as Vermont can occasionally offer. A cheerful wood fire crackles in the stove, there are easy chairs. It is a pleasant place to read and talk books.

A homecraft group in the church made a sign to be placed outside the rooms. It was formally presented, at one of the annual library teas, by a young girl, and as formally accepted by the librarian.

Former residents, and "summer folks" give books every

year. The library has joined the Book-of-the-Month Club.

In 1934 the daughter of a former lifelong resident of the village wrote to the librarian: "Because my mother lived all her life in Union Village without a library, which she would have enjoyed so much, I am sending you a check for $100 to be used in any way you think will most benefit the library." That donation led to the establishment of a "Memory Fund." At the tenth library tea, in August, 1944, it was announced that the fund had reached more than $300. The names of those in whose memory the donations had been made were read, and those present sang "For all the saints who from their labors rest."

Union Village library has become not only a fine community project but a sacred trust.

Let the Miracle Be Performed!

Harold Garnet Black

As one reviews the history of the race, one is appalled by the crass stupidity that seems inherent in human beings; for men have gone blunderingly along through the centuries making the same mistakes over and over again. We begin, therefore, to wonder whether this seeming inability to profit by our mistakes is a necessary part of our heritage.

Some years ago in a Chicago magazine, I published a series of articles under the general caption "Shall We Never Learn?" In one of them I emphasized the fact that war, as a means of settling international difficulties, had proved futile, and that the race had now had enough experience to see the absolute folly of the war method. As a kind of corollary to the proposition that war is supremely foolish, we can see that its recurrence may be prevented if we can discover the causes of war and then develop a Will to Peace so strong that nothing will be allowed to overcome or nullify it. Future international conflicts can be avoided—but only if nations are willing to pay the price involved.

"I know the cause of war," volunteered a 75-year-old American friend of mine of Dutch descent, who had spent the greater part of his life in Minnesota. "It is human greed—selfishness."

My friend was everlastingly right. If personal and national greed could somehow be eliminated and a spirit of altruism substituted everywhere for it, we should have no further need of turning plowshares into swords and calling upon science and human ingenuity to prostitute themselves in fashioning instruments of war more hellish and diabolical than ever before.

Wise men recognize the folly of trying to break laws that are universal. The simple truth is that men do not break laws; it is their violation that breaks men. Our spiritual leaders have been quick to see that we have been following a pagan philosophy, and that the world's distresses are the inevitable result of such a materialistic philosophy. The greatest thinkers of our time are practically unanimous in declaring that we live under a moral order, and that therefore we cannot hope to violate basic moralities without paying the penalty for our misdeeds.

Soon will come the time for making peace. We cannot expect, however, indeed we have no right to expect, that the forthcoming peace will be permanent unless it is undergirded with ethical principles: justice, cooperation, good will, brotherhood, altruism—essentially Christian ideals.

What men everywhere need most of all is to be ed cated to a willing acceptance of the fact that internation peace cannot possibly endure if it is built on a philosop that is half pagan and half Christian, any more than t American Union could endure half slave and half fr We must not deceive ourselves by trying to blink th fact, for the results that flow from it are unescapable.

Now is the time to raise the level of public opinion the high point of demanding that the peacemakers, e hausted by the strain of war, shall not fall back upon o formulas, old spheres of influence, old balances of pow but be satisfied with nothing less than fair, honest, a just terms which will stand the scrutiny of the Etern This change in public opinion is imperative, even if t nations are obliged to look forward to smaller trade b ances and to give up some of their highly prized nation sovereignty.

To accomplish all these things, it must be admitted, an herculean task. It will require a miracle, but it is o only hope. *The miracle must be performed.*

Sacred Music in Methodism

A. Flagler Fultz

A man who loves to sing his religion on Sunday lov to live it on Monday. Yet many such a man is "shushe by a tugging wife who pulls at his sleeve just before feels the call to "sing aloud, sing praises unto the Lord The wife is not altogether to blame in this situation, ho ever. She is merely sensitive to the thoughts of "hym whispering pew-sitters," her neighbors and fellow R Cross workers, all of whom prefer the "mucker pose" "giving out" on a hymn in enthusiastic fashion. Neith are they to blame for killing the one thing that wou make their worship of God worthy and unforgettab Just imagine singing that fine hymn taken from the H brew Yigdal, "The God of Abraham praise," or the tv thrilling stanzas sung to Hyfrydol, "Praise the Lord! heavens, adore Him," under your breath! But the tim uncertain hymnodist is to blame for infusing his ingrov music-making upon others around him who are bursti with the explosive power of those majestic stanzas.

My purpose is to take arms in a cause that needs cha pioning: to make musical experience more meaning for Methodists! There are several subtle undercurre in this statement of cause that flow from deeper wells religious experience as a whole. The making of a mea ingful musical experience is closely related to the real of Christian living as a vital expression, a militant eva gelism, a social fellowship, and a growing consciousn of communion with God. Therefore, this cause is mo than a side issue. It lies close to the heart of the churc most distressing illness: *indifference.* Men are never ligiously indifferent who know the meaning of the closi stanza of George Croly's famous hymn, "Spirit of Go descend upon my heart," nor are they non-participati stockholders in the corporate activity of the church wh they sing those words with full hearts and solid tones:

> Teach me to love Thee as Thine angels love,
> One holy passion filling all my frame;
> The kindling of the heaven-descended Dove,
> My heart an altar, and Thy love the flame.

Congregational participation is a goal to be contin ously sought by the church. Preaching has its impressi place. Meditation has its impressive place. Prayer, co

ion, and the focusing of the attention upon the nature God occupy impressive relations to the worshiper. But often, impression is top-heavy in our acts of worship. se values are sometimes given so much prominence it becomes necessary to shorten or leave out the very by which a worshiper comes into the realization of own relation to God and of his own responsibilities being "God's man"! No person doubts the validity of xperience of active listening. Values are often gained the well-done anthem, the perfectly performed solo, musicianly playing of a prelude or offertory. But the test musical experience becomes possible when every nber of the congregation joins in a musical act to-er. Certainly, the hymn is the most accessible me-n for such an experience.

hat we are overlooking is the fact that, in an effort make worship more perfect, many churches have ed too high a premium upon virtuosity. They can *good* singers now to do a good job of the church ic. Thus the whole act of worship has disintegrated er the glittering perfection of the artist. It has been otten that there is more vital power in the husky-ated hymning of God by an untutored score of miners their larynxes full of coal-dust than in the flawless eming of the most cultivated, polished ensemble a ch can buy. What is needed in worship is not per-on but reality. The tendency of professional singers *impress* others rather than to encourage others to ess their faith and affirmations. This turns worship a vicarious, shallow, hollow act instead of making it torious, rich, and hallowed experience.

eat congregational singing is a contagious thing. It ires the hearty leadership of large amateur choral es under competent direction. This is possible in y Methodist church in the United States. The prob-resolves itself into a personal factor to be solved by er organization more than by sheer musical direc-Both elements are needed, but somewhere, some-choristers have to catch the idea that they are about rform a divine ministry. They must know that their function is not to entertain but to inspire whole ps of people who did not think they had it in them ice their songs fearlessly and solidly.

eat music is very often straightforward and simple ructure. This means that compelling musical experi-s in churches do not come about by trickery. Such riences, like the musical media that carry them along, naive and uncomplicated. Antiphons, polyphons, hons! Why not just straight homespun musical ssion direct from the heart? Most community musi-xperiences are directed to recreational ends. This is o their discredit. But there is a profound sense of arity and unity with fellow beings when a man af-"the holy" in sacred music. No one would even to compare the delightful experience of fun derived pressing some experimental rhapsody in the form of lad or ditty with the profoundly eternal felt in the ng of a truly great hymn. When folks learn to sing their whole hearts the church's hymns, they begin d release from the drag of routine labor, and to ex-nce the democracy of free, unfettered men, not bound ass or race distinction. When church choirs and egations learn to work together for more meaning-usical expression of the deep reaches of the soul, ous experience in Methodism will take on a new ty.

Freedom and Race Attitudes

Leslie B. Moss

Medical science has certainly studied the human body through and through and has given us all the benefit of the health measures which such study has made possible. But medical science can find no difference in the ways in which different races respond to medicines. A black man's sickness is cured by the same medicines that are employed for a yellow Chinese, or a white American. Their bodies are nourished by the same foods. The really astonishing thing is that millions of intelligent people pay no attention to science at this point.

There are many problems in this world which are problems of fact. The solution of such problems depends upon finding out the facts. But in this matter of race, the big problem is one of attitudes which spring from various sources. And attitudes often are based on imagination or fiction rather than fact.

It has been said that the idea of racial superiority inevitably goes with imperialism. Any nation that controls the destiny of another nation has a false sense of power. Power goes to people's heads. It is a very dangerous frame of mind for the people who do the controlling. However, usually the most disastrous effects are evident among the people who are controlled. But people who are controlled cause problems for the controlling government. If you have studied these problems you find that in the course of years the economic life of the subject people becomes bound up with that of the governing nation. So race antagonism is likely to expand into a fear of economic domination.

Racial antagonism develops in America because white people become afraid that their standards of living are threatened. Threatened, they fear, by native-born Americans of Japanese ancestry, or by Mexicans, whom we have brought in to work for us, or by Negroes living in any given community. This is usually more a fear than a fact, but it produces unrest and too often resort to violence.

These racial attitudes are hard to reason about. We allow our emotions to get all stirred up about them. But we need to be greatly concerned about the part these false attitudes, these fictions of ours, are going to play in tomorrow's world. Hatred of a man just because his color is different from mine is utterly foolish. But such personal hatred multiplied a thousandfold threatens the future of our world. It has been a primary cause of the present suffering and destruction. It is not dissolved either by fighting or by winning a war. Rather it is sharpened and spread by war.

Such hatred or fear controlling the actions of people makes us all slaves to a false idea. Unless we adopt some plan or method to abolish and overcome this menace of hatred or fear or suspicion of peoples whose skins are of other colors than ours, freedom will be in ever-mounting danger for all of us.

Is there, then, some organization in which men are already working toward this end with which we can ally ourselves in this huge peace-time endeavor? There is. It is the foreign and home missionary work of the Christian church. In carrying to men the conception of brotherhood, they serve as a beacon without which we should all be poorer. Should we not be wise, then, each to have such share as we can in support for the valiant missionaries who devote their lives on our behalf to demonstrate in unmistakable terms the love that God has for every one of His human children, irrespective of race, color, or creed?

Zions Herald

[FOUNDED 1823]

EMORY STEVENS BUCKE, Editor

Special Contributors

ERNEST F. TITTLE WILLIAM G. CHANTER
RAYMOND H. HUSE RALPH W. SOCKMAN

Correspondents

CHARLES D. BRODHEAD H. ELLIOTT CHAFFEE
WALTER BROOKS FOLEY

Subscriber to Religious News Service

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Introducing the New Publishing Agent

The Boston Wesleyan Association announces that Norman E. Lockwood will become the publishing agent of ZIONS HERALD on September 25. Mr. Lockwood is thirty-three years old, and has had wide experience in business and publishing activities. Since 1937 he has been with the Boston Y. M. C.A., and for the past three years he has been director of membership and public relations at the Huntington Avenue Branch.

Mr. Lockwood is a graduate of the Newton schools and has attended Wesleyan University and the Hickox Secretarial School. He is married to Grace Taylor, daughter of Mr. and Mrs. George W. Taylor of Newtonville. The Lockwoods have two children: Eleanor, aged five, and David, aged two. They make their home in Wellesley, but still attend the Newtonville Methodist Church, where their talents are well recognized especially in the work with young people.

We feel that we are most fortunate to have the services of Norman E. Lockwood, for he not only possesses business ability but has a Methodist layman's interest in the success of ZIONS HERALD. He will promote advertising and circulation. We welcome him to our staff and look forward to his future work for this great paper.

This Is Religious Education Week

The International Council of Religious Education is sponsoring this week of September 24 to October 1 as a time to launch a concerted attack on declining Sunday school enrolment and attendance. This is a good move and may have some good results; but are we really facing this problem? Laymen and ministers alike are so confused by the reams of materi coming from our various educational agencies with The Methodist Church that many of them have giv up in hopeless disgust and have left the problem the church school to the "experts." The day wh the church school throve was when "devotion to t cause" was the basic requirement for a teacher; b the cross-indexed and highly intellectual approach our present materials has apparently made "geniu not "devotion," the chief requirement. We need t church school! The time has come when we m discard the top-heavy educational program and p in its place a new sincerity of purpose armed with love of people and a concern for their Christian ed cation. Laymen who note with alarm the rise in difference to the church school are ready and able contribute a positive type of action to our great ta of putting the religious education program back in its high place of importance. Let the churches rec ture their fleeing enrolments by recapturing the s vices of sincere workers who have been frighten away by "experts"; and let the "experts" be rec tured by the sincerity of the real workers.

We Must Sing Again

Elsewhere in this issue of ZIONS HERALD is a tim article on church music. Here is a subject ab which Methodists ought to get excited. Congre tional singing is slipping in many places, and it in cates the presence of decay in the spiritual life of church. The late Professor George C. Cell of Bost University School of Theology thundered his approval when the revised Methodist Hymnal of 1 did not have "O for a thousand tongues to sing" No. 1. He declared that when Methodism lost estimate of the need for a thousand tongues, it wo invite a period of dull churchmanship.

Women Criminals

The F. B. I. reports a definite increase in cri throughout the nation. The rise in juvenile crime noted, but of equal importance is the fact that th has been a 10.2 per cent increase in women crimin as over against a 1.4 per cent increase in men crimin The factors of dislocation of home life and the f ing of women out into the working world are lis by the F. B. I. as the chief causes for this rise. cannot ignore this amazing increase in crime! H many of the women are members of the churche not the important question; nor is it of special va to know the racial backgrounds of these people. we do need to know what the churches intend to about meeting the spiritual needs of these peo The Roman Catholic Church is doing an excell work in street preaching under the direction of National Catholic Evidence Guild. Protestant gro would do well to reconsider this method as a me of meeting the people in our nation who would ne

foot inside our churches. Maybe it would be good our sermons to go through the gauntlet of heck—at least no speaker could ever become "stuffy" ler such circumstances. We ought to consider a thod of social service that not only would give us piritual entrée into these crime problems but also uld work out coordinated programs such as co-ratives, credit unions, resettlement projects, and nemaker units. Here is a challenge to meet a low el of society and apply a full-gospel approach.

Atonement Day

Our Jewish friends celebrate the Day of Atonement time of "solemn contrition for our sins." This is exceedingly healthy religious function and should observed by Christians, too. To admit not only to selves but to everybody else that we have actually ned against the ways of God is spiritually uplifting. need to admit that too much greed and hate have n paramount in our lives and then we need to nbine that admission with a plan for improvement. re is the *starting point* for a better world, for this n act of humility.

Veterans with Tommy-Guns

The recent conference of attorney generals ex-ssed concern for postwar safety in view of the ge number of tommy-guns and revolvers that re being smuggled home by returning service men. rases like "tightening of all departments in the rch of ships and men returning," "they could take r the Federal Reserve Bank," "two people already e been killed in Oakland by government-issue chine-guns brought back by service men," and ny other expressions of vital concern over this blem, ought to make us aware of the need for care-y planned programs for our war veterans. Cer-ly we do not want to be afraid of them, nor do want to treat them as "social problems," but we want to demobilize the tommy-gun era. The chap-ns can say much to the church about how to greet veteran, and we must equip ourselves now for immediate situation.

Worcester School Strike

The Worcester high-school students have created a ation that has worried the pedagogues and par-s beyond all points of educational "book learning." ese young people—2000 of them—have followed a ss movement which, for the young people at t, has offered a great amount of good fun: they e played "hooky *en masse*"! They have held their ers at bay—and that is always fun for any young son. We do not know the facts of the case, but the school strike as an example of what *can pen* when America's youth get the idea that they being "pushed about a bit." For any solution of h a movement, a great amount of understanding is needed on the part of the authorities in charge. Young people, after all, are people! They have opinions—right or wrong, they have opinions. When they know that they are being treated as people with opinions, the thunder goes out of their protest. This happened when the committee was heard at Worcester. There is a lesson to be learned here, for many people who feel that they are commissioned to be "molders of youth," or "leaders of the young"—the Worcester situation ought to indicate to all of us that young people are not to be treated as futile babes, but as products of a democratic system of living that admires and listens to other people's opinions. Isn't it refreshing to know that we in a democracy can handle this situation by person-to-person contacts, and that we do not have to resort to totalitarian firing squads? Let us make sure that democracy shall always motivate us, not fascism!

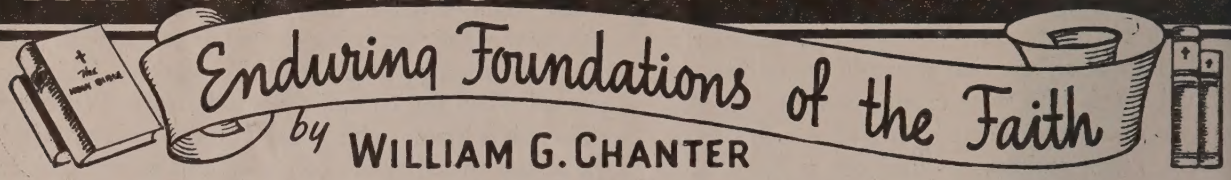
Lay Preaching

A Religious News Service report says that British Methodist churches are losing lay preachers at the rate of fifty a week. Surely this is an amazing situation. Lay preaching has always been the strongest evangelistic force in British Methodism. The contagious spirit of these volunteer leaders in the church ought to be encouraged, not only in British Methodism, but also in our American churches.

The Crusade for Christ

The movement within Methodism to crusade for Christ is highly significant and appropriate for our day. This is not the time to "high-pressure" the kingdom of God, but it is the time to spread its gospel message with new fervor and greater efficiency. Our nation and our world have never been so immoral, so prejudiced, so hungry, or so confused. We need everything that Methodism can bring to heal our suffering world; we need everything that Methodism can bring to convince us again of the love of God and the brotherhood of man. Estimates indicate that the present war is costing us *$2,500 each second:* this means that less than three hours of war is costing us $25,000,000. Surely the Crusade for Christ is not asking an unreasonable amount when it asks Methodism to contribute $25,000,000 for a world-wide program of mercy, education, and evangelism. Three hours of war are three hours of destruction—convert all of that into the building of a Christian world! Labor movements, leaders of education, captains of industry, and even liquor dealers are investing *now* for the postwar. Surely the church will not fail to do much now so that it can minister to the suffering postwar world! There should be no apology in our appeal to the Methodists for this great amount of money, for it is easily within the ability of the Methodists to give it. If we go at the task with a *conviction,* we shall begin the Crusade which will win!

THINGS WHICH CANNOT BE SHAKEN



Reading the Bible. The Books of the Kings.

And it came to pass . . . . 1 Kings 18:1.

In dealing with the Books of the Kings, three main lines may be suggested for the thoughtful reader. First of all, the great stories of the books may be read. How many fascinating narratives are introduced by the words quoted above, the familiar "Once upon a time" formula for the beginning of a story. Here are stories filled with color and life which bring the essential truths of morality and religion within the reach of the many upon whom more formal instruction in the shape of general and abstract principles would be thrown away. Even for the minority who, rightly or wrongly, regard themselves as superior in sophistication to the mass, these stories have an incomparable power.

To mention only two of them, think of the picture of Elijah standing in the vineyard of the murdered Naboth to denounce the wrath of God upon a greedy and heartless king; or look at Elisha in beleaguered Dothan, secure in the protecting power of the heavenly chariots and horsemen which are visible only to him until at his prayer the eyes of his servant also are opened. These are taken at random, two of many. What can be said of two short books which are so rich in their abundance that, if their really great stories were to be listed with a descriptive sentence or two for each, it would more than fill a page like this one? Anything more stupid than a neglect of material like this could hardly be imagined. Unfortunately, it is as common as it is stupid. Here are inexhaustible riches to furnish the disciple so that he may be able to bring forth from his treasures things which are at the same time fresh with all the vigor of the new, and filled with the richness of ripe and mellow age.

And Asa did that which was right in the eyes of the Lord, as did David his father.—1 Kings 15:11.

Another direction that may be followed with profit in reading the Books of the Kings is that suggested by the way in which the kings of Judah are judged. Upon each of them judgment is passed according to the way in which the worship of the Temple was conducted during his reign. From the standpoint of the writers of these books, the history of Judah is the history of a struggle for pure worship, for a correct ritual.

Nowadays we are apt to wonder at the stress once placed upon the forms of religion. We usually regard them as matters of taste rather than as matters of the life or death of religion. There is much truth in this for our time, but we should never forget that if we can afford to take this attitude it is because the battle for the inseparable connection of religion with purity of life was won for us by people who insisted that the forms by which the true God was worshiped should reflect His austere holiness.

We should not allow ourselves to underestimate the importance of the forms of religion. Rather we should be very sure that our own forms of worship are such as to be a worthy expression of a great meaning. Of positiv immorality in the house of God, there is now little dange But there is always great danger of empty and meanin less worship, and carelessness about forms is quite as a to spring from a fundamental irreligion as it is from profound spiritual experience. One valid basis of jud ment for every generation is its attitude to the forms worship.

Nevertheless he cleaved unto the sins of Jeroboam the son Nebat, which made Israel to sin . . . . 2 Kings 3:3.

Another thread that may be followed in the study 1 and 2 Kings is the standard by which the kings of Isra are appraised. The phrase quoted above occurs again an again. It was the sin of Jeroboam the son of Nebat whic finally destroyed the kingdom of Israel. If we ask wha this sin was, we shall see that it was not merely placin golden calves at Bethel and at Dan. The real evil was tha Jeroboam was using religion as a means to an end. H was not trying to strengthen the religion of Israel, he wa rather intent on putting his newly made kingdom on firm foundation.

Now, there are some things which cannot be used a tools in the service of some end outside themselves with out being spoiled and stripped of their true value. Thi is preeminently true of religion. When Jeroboam's suc cessors followed him in subordinating the religion of Je hovah to the interests of their political ambitions, the paved the way for the ruin of the nation they sought t establish.

The inevitable result of following in the way of Jero boam is well shown in the story of Amos, true prophet o the true God, standing face to face with Amaziah, worth priest of the Temple established by Jeroboam at Bethe Amos had just uttered words of the most solemn warning Had they been heeded, Israel might have been saved fron the utter destruction which came speedily upon her. Bu Amaziah, and with him the whole nation, was deaf t the prophetic word. He told Amos to begone, biddin him remember that this temple at Bethel was "the king' sanctuary, and a royal house." There he exposed with out knowing it the essential unreality of the religion fo which he stood. It was merely an adjunct of the roya government. Far from restraining the self-will of kin or people or rebuking their pride, it only hurried then on their mad way to ruin by its false assurance that the had chained the Lord God to their chariot wheels at th trifling cost of an elaborate ritual centering around golden calf.

To treat religion as a device for getting one's own wa is to take the way that ends in mistaking the shrill cr of selfish desire for the voice of God, and thus to lose th power to hear Him speak at all. It is the way to bein without God and therefore without hope in the world Truly these things were written for our warning. W shall do well to mark the story of Israel's kings. If th search for the kingdom of God is to be successful, tha kingdom must be put first.

Washington Diary

Samuel W. Irwin

As I write, some fighter planes are over e woodland. One of them may be that anger, A. W. O. L. from one of Germany's ce wide-spread parking places. It was cen undamaged, and is used by an instruc- at the great Camp Springs Army Air eld, Md.—the guardian base of Washing- n.

Thursday, August 3—The rain descended d the water flowed ten inches deep er the Bladensburg Road by the Peace oss near the old town tavern, one of orge Washington's stopping-places. But reached the Washington Sanitarium in e time, and I returned alone by another ad. This morning at 8.30 a telephone mes- ge came in to announce that baby grand- ughters had arrived, Barbara Jean and verly Joan. The father, Dr. Sidney Lowry, is's husband, is with his medical unit newhere in Europe.

Tuesday, August 8—Attorney O. John gge, prosecutor in the sedition trial, presses er these defendants into the summer. ormer Governor Leche of Louisiana, now ving sentence, will remember the redoubt- le Rogge.) At the recess today Mrs. Eliza- h Dilling and defendant Veirick conferred old-time friends from Germany might. wyer Dilling, counsel for his ex-wife, ned them, blocking the passageway to her t for Miss de Lafayette Washburn, the use with the knitting.

Wednesday, August 9—The unemployment tion of the Demobilization Bill was up lay, and Senator George of Georgia was aking. Someone urged that the United tes avoid "Hoovervilles" after the war— se little helpless tin-box towns where mis- gathered. I recalled one town at East Louis down on the mud bank of the ssissippi. One good Swedish man we nd was reduced to living in a semi-tin d cardboard shanty. Dr. T. Ross Hicks, n at Webster Groves, Mo., drove with to see it all,—the village was of 500 or —and with my Methodist Discipline in nd in a drizzling rain, I dedicated at their uest (from an order not word by word m the book) a one-wall Post Office, a part a one-shelf meat market, to the "service Cooperative Brotherhood" still alive un- the blinding shadows. Some dressed nbs the good citizens had donated were t coming in.

Thursday, August 10—An old-time East eenwich Academy student, the Rev. Joseph Priestley, has been for a day a delightful st with me. He was at the school when hop John W. Hamilton called me at Hope apel of the Old South in Boston to an- nce my "episcopal appointment" to take r East Greenwich Academy in Rhode nd in 1910. Dr. Priestley has been a ll-known leader in Sunday school and titute work, and as executive secretary of nference education in Ohio, and is now tor at Firestone Park Methodist Church Akron. In our morning prayers together, guest was remembering the beloved cher at E. G. A., Miss Edith Riggs of wport, R. I. (later Mrs. Irwin), who had greatly encouraged him in his beginning s.

Our minds ran back to the football team, e champions, of which Joseph was a stal- t, that brothers Bill Stidger and Bud vart, like boys on a lark, had created. We alled clear-minded Caleb Justice, teacher and registrar, and Professor Samuel J. MacWatters, who came down week-ends from Boston to start us up in music again. (The renowned Eben Tourjée, founder of the New England Conservatory, first organized classes in music at the old academy.) We drove over to the Marine Base at Quantico, Va.—a quaint town in a beautiful country lying on the Potomac thirty-five miles from D. C. Dr. Priestley's daughter Faith, skilled teacher, is enlisted with the Marines there.

Friday, August 18—It pays to advertise with ZIONS HERALD. Today I was, for a time, sole occupant of the Diplomatic Gallery in the Senate. It came thus: Last summer I was privileged to preach in our fine North Carolina Avenue Methodist Church, formerly Methodist Protestant, and in my Washington Diary for that day I wrote in ZIONS HERALD: "In D. C. the official board does not usually take the visiting preacher home to dine . . . and so I had dinner with my grandson of age two months and weight twelve pounds!" Last Sunday I was again guest preacher there and had two invitations, the first graciously extended me before I had left the platform. My host was formerly head of the Alabama Anti-Saloon League and "kept the state dry a dozen years." At the table, his daughter asked, "Daddy, shall I pour thee iced tea?" and I broke in facetiously, "Drinkest thou iced tea?" Then it came out that the dear mother, now gone, had been a Quaker and thus they spoke. The ice, anyhow, was broken and today, at his invitation, I found my host in the Senate Gallery at the diplomatic door, "in the House of the Lords," I said, and he ushered me through into his gallery directly facing the Vice President's chair below.

In the Senate, Senator McKellar today was dividing up the earth, taking islands wholesale and irrespective. He would take Formosa too and use it to protect China. That may have been why the British had Hongkong—they only forgot to use it. Hattie W. Caraway, Senator from Arkansas, who failed of renomination in the primaries, was not greatly interested. She was poring over the canned-goods page of the morning paper. In the House, Clare Boothe Luce of Connecticut is quite set against Mr. McKellar today. She looked out of class a little sitting in collusion with Hamilton Fish of New York apart, but perhaps talking over their coming obstacle races.

Monday, August 21—"I see by the papers" that Donald Nelson of WPB would start reconversion and Charles E. Wilson, executive vice-president, would wait till the big companies are on the line for the race. They have professed total and cordial harmony, but Hamlet set down once, "One may smile and smile and be a villain." That quotation has given me pause. I went into the white marble Folger Shakespeare Research Library to verify the lines (my own Shakespeare must be in Albania). Over the front of that beautiful building (close by the annex of the Congressional Library) is carved "For Wisedomes Sake, a Word That All Men Love" (from "Love's Labor's Lost"). I rushed in boldly. The long memorial hall, with its original manuscripts in artistic housing, is a masterpiece of lovely exclusiveness—I learned.

I inquired of the guard for the research reading-room. His reply: "The room is open to qualified students only." My inquiry: "What must I do to get qualified, get my grammar-school certificate?" Answer: "Not that easy." Question: "What further, then?" "Write in to the directors." It was a morsel of delicious humor anyhow, and I went over to the Congressional Library where Hamlet wasn't like the Koran, in a golden case.

Tuesday, August 22—The blessed boys are going so fast across southern France they are missing some of the legendary details. There's the little boat that was cut adrift from Palestine with Lazarus and Martha and Mary and some others aboard, condemned ones, that came up on the Mediterranean shore by the site of Marseilles. In the great hill-top church today they tell you Lazarus became a bishop there, and at Tarascon near, on the Rhone River is the twelfth-century church of St. Martha and her tomb. In the City Hall on the square is an iron effigy of the man-eating, river-dwelling dragon that Martha subdued and slew. I have seen that beast. It resembles the prehistoric turtle-like monster at Smithsonian just by the terrible armored dinosaur. La Tarasque, the monster, is still taken through Tarascon in festival procession once each year, a man hidden inside with rope to open the beast's threatening mouth.

At Carcassonne there are walls built by the Visigoths, Roman colosseums at Arles and Nimes, and at Avignon the Pope's palace, the papal seat from 1309 to 1376. In my aged diary I find: "Wed., June 18, 1919, I set out from Avignon for Paris." It was from my "Y" warehouse reconversion trip.

Friday, August 25—Was chaplain of the Senate today, offering the opening prayer, Dr. Frederick Brown Harris being absent. Senator John H. Overton was the presiding officer for the hour. I stayed a while during the session, and the sergeant-at-arms graciously made me feel a welcome visitor.

Monday, August 28—The Capitol, on the outside, is being refitted in new war-paint, —a battleship gray,—while inside the battles go on. The month has been filled with the clash of words. Someone, it is reported, said to Dr. Ralph W. Sockman during his springtime visit, "Washington, it is hoped, will not be bombed; it would disturb the confusion." But the strife of the hour is in dead earnest.

The close-fisted George Bill in the Senate, on demobilization compensation, has been heavily manned and defended. The more liberal Kilgore-Murray Bill battled with good conscience and possibly farther vision but did not make it. The House took over the George Bill, pared down its unemployment compensation still further till even the conservative Bernard Baruch said it could not meet the need.

Will Clayton, administrator of the 100 billion surplus war properties, proposes to dispose of the surplus Government land through the real-estate brokers instead of through the Agriculture Department, and a young assistant attorney general, Norman Littell, testifying before the Senate War Investigation Committee, cracked down on what he called a permit for millions of dollars of unnecessary commission to brokers who have no interest in getting small farmers on the land. Congressman Allen of Louisiana calls it all a rich man's bill and wants the farmer to be able to buy some land and a jeep at first costs.

But amid the clashes the wide-hearted Tom Connally, Democrat, of Texas, and the high-minded Arthur H. Vandenberg, Republican, of Michigan, stand loyally by their non-partizan pledge for all peace discussions present and to come, and the Dumbarton Oaks three-nation conference is heartened. Men like these with right and good will above party may hold for us and the earth the gates of hope ajar.

The Rev. Edward D. Kohlstedt, executive secretary of the Section of Home Missions, Board of Missions and Church Extension, has retired from his ministry of fifty years in The Methodist Church. Dr. Fred W. Mueller also is retiring from the Section of Church Extension, but he will continue his work at the Philadelphia office until March 15, 1945. Dr. and Mrs. Kohlstedt will make their home at 1072 Camino Ramon, San Jose, Cal. The Rev. Clarence W. Lokey of Bryan, Tex., will succeed Dr. Kohlstedt, and the Rev. W. Vernon Middleton of Philadelphia will succeed Dr. Mueller. The Rev. Earl R. Brown of Cleveland, Ohio, will become executive secretary of the Division of Home Missions and Church Extension and will be in charge of city and rural missionary projects.

Dr. Kohlstedt

At the request of the Federal Council of Churches, John Foster Dulles will continue as chairman of its Commission on a Just and Durable Peace, it has been announced by the Rt. Rev. Henry St. George Tucker, president of the Council. Mr. Dulles has headed the commission since January 17, 1941, and helped to formulate its widely publicized "Six Pillars of Peace," a statement of postwar principles.

Dean Earl Marlatt of Boston University School of Theology has written a new book, "Lands Away," published September 25 by the Abingdon-Cokesbury Press. The object of this book, according to Dr. Marlatt, is to encourage people to find their own answers in the books of today. Zions Herald will present a review in a later issue.

Dr. Clifford W. Barnes, one of the founders of the Chicago Sunday Evening Club and its president since 1908, died on September 18, at his home at Lake Forest, Ill. Dr. Barnes established the Sunday Evening Club with seven friends as a non-sectarian religious institution. Its growth was rapid, and many world-famous speakers have been heard from its forum.

The Rev. and Mrs. J. Arthur West were honored at a reception given by their parishioners in Grace Methodist Church, Bangor, Me., on Thursday, September 14. Among the speakers were the Rev. G. Vaughn Shedd, Bangor District superintendent, and the Rev. Lester L. Boobar, pastor of First Methodist Church, Bangor.

Dr. John Thompson, builder of Chicago Temple (Methodist), died on September 19 in Wesley Memorial Hospital, Chicago, at the age of 82. Dr. Thompson was known as the "Shepherd of the Loop" during his twenty-one years as pastor of the Temple, and for many years had been one of the best-known public figures in the city. Dr. Thompson was born in Cumberland County, England. He came to the United States in 1893, and was graduated from Northwestern University and Garrett Biblical Institute, Evanston, Ill.

The Rev. and Mrs. T. Arthur Mosley have left Somerville for Boca Grande, Fla. Dr. Mosley will supply a small church there during the coming winter. Their son, Chaplain Ronald A. Mosley, recently promoted to a captaincy, is now stationed with the 424th Infantry Regiment, Camp Attebury, Indiana.

The Rev. William H. Wakefield has been called to the pastorate of the Federated Church at Charlemont. Mr. Wakefield will begin his new work on November 1.

Miss Mary D. Musgrove of Bristol, N. H., died at her home there on Wednesday, September 6, following a very brief illness. Miss Musgrove was a member of the Bristol Methodist Church. She was superintendent of the Sunday school for twenty-five years, and treasurer of the board of trustees.

The Rev. George E. Heath, executive secretary of the Preachers' Aid Society of the New England Conference, baptized William Osgood, the infant son of the Rev. and Mrs. W. Lorimer Sargeant, at South Hadley Falls, Sunday, September 17. The great-uncle and great-aunt of young William, Mr. and Mrs. Harry C. Bell, came from Nova Scotia to attend the ceremony. The paternal grandparents are Mr. and Mrs. Osgood C. Sargeant, members of St. James Church, Stoneham, and the maternal grandparents are Mr. and Mrs. Pehr W. Stromberg, members of Wesley Church, Worcester.

The Rev. C. Irving Benson, minister of the Wesley Church, Melbourne, Australia, will deliver the Tipple Lectures in Christian Biography and the Founder's Day address the week of October 16 at Drew University. His topic for the week will be "Saints of the South Seas." The first lecture will be given at the New York Preachers' Meeting on Monday morning, October 16.

Count Robert van der Straten-Ponthoz, Belgian Ambassador to Washington, recently gave a luncheon at the Belgion Embassy for a party of ten with Bishop Newell S. Booth, of The Methodist Church, as the guest of honor. On the previous day the Foreign Missions Conference of North America gave a luncheon for Bishop Booth at the Metropolitan Club, Washington, D. C., with the Belgian Ambassador, members of the United States Department of State, and representatives of the French, Portuguese, and Union of South Africa governments, a number of senators, and Army and Navy chaplain executives as guests.

John Horace Selby, son of Mr. and Mrs. Howard W. Selby of West Newton, received his degree of Doctor of Medicine from Boston University last Friday, September 22, and was immediately commissioned as a Lieutenant, Junior Grade, in the United States Navy. The invocation at the Commencement was offered by his father.

Faith Avery, daughter of Mr. and Mrs. Alfred H. Avery of Malden, has entered her first year at Syracuse University.

The Hanson family is busy all over the world. Dr. Harry A. Hanson is in Lucknow, India, and was to have started his work as principal of Lucknow Christian College on September 11. Dr. and Mrs. Mark Hanson have completed their work at the University of Minnesota School of Medicine, and Mark will begin his work as an intern at Boston City Hospital this week.

Alfred H. Avery and Emory Stevens Bucke were honored this past week as recipients of *The Jewish Advocate* carnation of the week.

The Rev. Donald Hubbard Freeman, pastor of St. Andrew's Methodist Church in Jamaica Plain, was married to Miss Grace Estelle Reemie of Holliston at a candlelight service on September 9 in the First Congregational Church of Holliston. Mr. Freeman combines pastoral duties with his studies at Boston University School of Theology.

With Our Writers

Lyndon B. Phifer, Nashville, Tenn.; in charge of Adult Publications, Editorial Division, General Board of Education.

Irene H. Burnham, Brookline; summer resident of Norwich, Vt.

Harold Garnet Black, Beverly Hills, Cal.; author of "Broken Pillars."

A. Flagler Fultz, Boston; director of Musical Guidance Hall.

Leslie B. Moss, New York City; director of the Church Committee on Overseas Relief and Reconstruction.

Samuel W. Irwin, Washington, D. C.; Methodist minister, at one time activeely identfied with Methodist work in Italy and Yugoslavia.

A. J. Hobbs, Raleigh, N. C.; minister of Edenton Street Church.

William J. Davis, Exeter, N. H.; minister of the Exeter Methodist Church.

The annual Preaching Conference under the auspices of Boston University School of Theology will be held some time in February, possibly the second week, President Daniel L. Marsh and Dean Earl Marlatt have disclosed. "It is expected that world conditions at that time will allow not only nationally known speakers to reach Boston for this event, but also alumni from all New England in larger numbers than could attend in earlier war years," Dean Marlatt said. Notable speakers have already been booked for the program.

The First Methodist Church of Milford will celebrate the 100th anniversary of the founding of the society during the coming week. For the last three years extensive alterations have been in progress, including the painting of both the interior and the exterior of the church building. Memorial gifts for the new chancel will be dedicated during the anniversary celebration, and a new worship center in the youth department will be presented. John W. Bickford is general chairman of the anniversary committee. Approximately $3,600 has been raised for this work. The Rev. Francis D. Taylor, superintendent of the Worcester District, will preach on October 1 at the morning service and the Rev. Frank G. Potter will preach in the evening. On Wednesday evening Bisho

ewis O. Hartman will be present to speak the anniversary banquet, and greetings ill be brought from former pastors. The osing service of the anniversary week will e held on Sunday, October 8, when the inister, the Rev. Roger E. Garland, will dminister the sacrament of holy communion.

The Norumbega School of Religious Edu- ition will be held on six Monday evenings om October 9 to November 13, at the Cen- al Congregational Church in Newtonville. he school is for teachers and officers in the urch schools, parents of small children, id everyone who wants to increase his nowledge and understanding of religion, e Bible, and present-day problems, and ho wants to develop greater skills in serv- g God. The Rev. W. Henry Shillington, istor of the First Methodist Church in ewton, Newton Upper Falls, is dean of the hool.

Five discourses by Methodists will be found the 52 forthcoming "Best Sermons of 43-44," published by Ziff-Davis, New York id Chicago. Selections from 6,146 Protes- nt, Catholic, and Jewish sermons, submitted invitation, were made by judges repre- nting the several faiths. Methodist sermons pear by:

alph W. Sockman, Christ Church, New York City; also preacher on National Radio Pulpit (NBC)

lbert E. Day, First Methodist Church of Pasadena, Cal.

ynn Harold Hough, Professor of Homilet- ics and Dean of Drew Theological Semi- nary, Madison, N. J.

rnest Fremont Tittle, First Methodist Church of Evanston, Ill.

ishop Francis J. McConnell, Retired

he volume is edited by Dr. G. Paul Butler, urch editor of the New York *Mirror*.

The beautiful Degan A chimes of the oldsmith memorial organ at historic St. ul's Methodist Church in Lynn will now played twice a week and amplified to the ople of Lynn. This has been made pos- ble through an anonymous gift. A service dicating the broadcasting unit was held on nday morning, September 17.

The 109th academic year of the interde- minational Union Theological Seminary, oadway and 120th Street, New York City, gan on Wednesday, September 27, with opening service in the James Memorial apel.

The Merrick Lectures, postwar course hich last year brought to the Ohio Wes- yan University campus noted speakers to scuss the problems of peace, will be re- med this year. This year's course will mphasize the relationship of the United ates to each of various nations. The uni- rsity has engaged five key speakers, ex- rts in the international field, who will lec- re respectively on Britain, Germany, Russia, ina, and Japan.

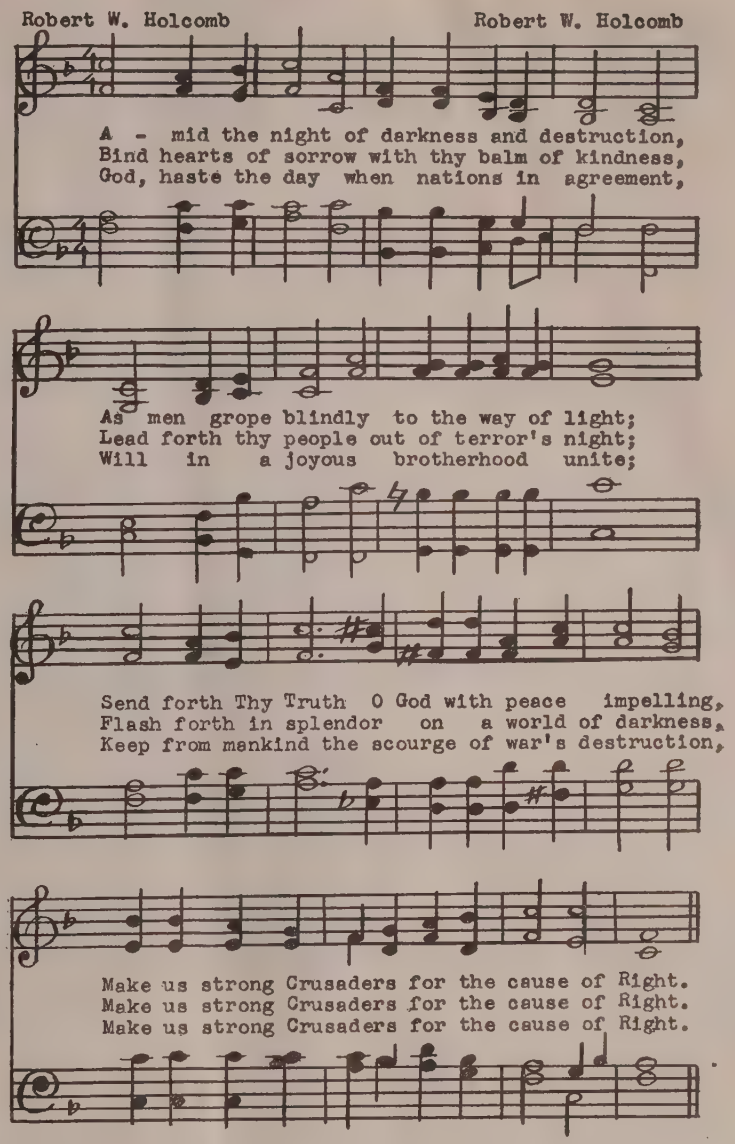
After five years, the Zionist campaign for e creation of a Jewish Army achieved token ccess when the War Office in London nounced on September 19 that a Jewish igade group would be formed from Jewish ttalions recruited in Palestine. The Jewish gency for Palestine has argued for the cre- on of an all-Jewish military force, which t only would serve as a symbol of Jewish pirations for national existence but also uld give the Jews a recognized role in the defeat of their Nazi oppressors and a voice in the peace deliberations.

Twenty-six leading Negro citizens of Harlem wired President Roosevelt on September 19, vigorously protesting the War Department's plan to set up separate facilities for Negro soldiers returning for relief from battle strain. The President was asked as Commander-in-Chief to request the War Department to reverse its decision to segregate returning Negro veterans, under the Rotation Furlough System. An appointment to discuss the matter personally was requested by the group.

An executive committee for the New York Area was set up at a joint meeting of the cabinets September 14. One superintendent from each Conference was named: The Rev. Carl Moore, superintendent of the Brooklyn South District of the New York East Conference; the Rev. Cassius J. Miller, superintendent of the Albany District of the Troy Conference; the Rev. Henry J. Lambdin, superintendent of the Newark District of the Newark Conference; and the Rev. John M. Pearson, superintendent of the New York District of the New York Conference.

The collection of books at the Ohio Wesleyan University library this year has reached a peak of 200,000 volumes. In a recent survey of 200 colleges, Slocum Library was rated tenth. Basis of measurement was the Shaw list of books for college libraries, prepared for the Carnegie Corporation. In an earlier survey, touching the contents of 100 college libraries, the Ohio Wesleyan library was found to contain a general collection of books sixty per cent larger than the average of the libraries studied.

The Crusade for Christ



(*Copyright, 1944, by Robert W. Holcomb*)

ZIONS HERALD is proud to present Mr. Holcomb's hymn, "Crusade for Christ." It is timely that this great hymn is published as the first meeting to launch the Crusade for Christ is in progress at St. Louis, Mo. Churches desiring copies of the hymn may have them by writing to Mr. Holcomb, Boston University School of Theology, 72 Mount Vernon Street, Boston.

How to Treat the Boys

A. J. Hobbs

(This is a sample of what The Methodist Church is seeking to do for the men and women in the service, through the bishops and the Commission on Camp Activities, which is wholly dependent for its support on the communion offerings, such as those of World Wide Communion Sunday, October 1.)

In the fall of 1942, when more and more service men were coming into Raleigh, N. C., on week-end leave, entertainment became an acute problem. For a time it appeared that ample sleeping-quarters could not be provided. Seeing this need, the members of Edenton Street Church decided to lend a hand. The ground floor of our main building had not been in use since the completion of the Poindexter Memorial Building in 1937. Here was a place that could shelter service men.

The spacious lobby includes comfortable furniture, writing and reading materials, radio, ice water, and telephone. Toilet facilities include hot and cold water, razors, shoe-shining equipment, and other little items needed in a home. A sewing kit comes in well for missing buttons, rips, and torn uniforms. Adjoining the lobby is the large sleeping-room equipped with forty new beds and mattresses, new linens and blankets. Fluorescent lighting is provided for every room.

The official host, M. H. Harris, for many years an honored member of Edenton Street Church, is a real friend and father to the boys. From Saturday afternoon till Sunday morning, he is present to render any possible service to the men. He maintains high standards for the center, allowing no beverage alcohol or profanity. Large numbers of soldiers from near-by camps come again and again; many telephone in advance for reservations. Men are booked through the YMCA-USO.

The social side of the service men's project is sponsored by the Young Adult Department of the church. From 8 to 11.30 p.m. each Saturday, members of this department, both men and women, are in the Center to play games and talk with the guests. An hour spent around the piano is a thrill. After the service man has gone, the Young Adults write to his parents telling them of his visit here, his conversation, his plans, his outlook.

At 8.15 on Sunday morning the men are invited into the social room of the Poindexter Memorial Building, where a full breakfast is served by the circles of the Woman's Society of Christian Service. Each Sunday morning the minister, A. J. Hobbs, joins the men for special prayer around the breakfast table, and shares the meal with them. From 8.30 to 9.30, Young Adult hosts and hostesses are in the lobby to have fellowship with the men before the Sunday school hour. Bible reading is much in evidence during this period. Next to the lobby is the Young Adult classroom. The class has an able teacher, Edwin F. Gill, commissioner of internal revenue for the State of North Carolina, and large numbers of visitors attend the sessions. Often they take active parts in the class, reading the lesson, leading in prayer, entering into class discussion. Many remain for the eleven o'clock worship, and some sing in the choir.

From time to time the Young Adults give Saturday-night parties with games and refreshments. On a recent week-end they had an old-fashioned ice-cream social, when the soldiers froze the cream. Every Sunday morning Eugene Spivey makes a picture of the week-end guests, and furnishes a copy to each person desiring it. He also makes individual pictures for the men when requested.

The service men have been very generous in their praise and appreciation. Miss Frances Bane, hostess in charge from the Young Adult Department, and known as a "second mother" to the visiting service men, keeps a scrapbook of letters received from the service men who have been entertained at Edenton Street Church and from their families. Typical comments from them follow:

> From the deepest and innermost part of my heart, I want sincerely to express my appreciation for all kindness shown me in weeks past and some day, the Lord willing that I return, I hope to repay it double. It is for people like you and for your principles that we fight.—*Pvt. Charles Beiderman, Philadelphia, Pa.*

Service to Service Men

> It is with heartfelt thanks that I must bid you adieu. Some day when the strife of battle is over, I shall return. The kindness that you have shown me will live in my memory forever. Keep up the good work. Fight the good fight. God bless us, one and all.—*Cpl. David H. Roberts, Logan, Ohio.*

> I want to take a little time out to thank the Young Adult Sunday School Class for sending my parents such a nice card. It certainly is a swell idea of your organization to do this. I can truthfully say I have never met any finer people than you folks of Raleigh. No one could have enjoyed the week-end visit better than I. It really makes me feel right at home even though I am quite a way from home.—*Cpl. Homer Rager, Milroy, Pa.*

Here are a few excerpts from letters received from families of the boys:

> Your kindness in entertaining my son and your thoughtfulness in writing me will never be forgotten. He wrote me of the friendliness of the people, and how much he enjoyed the comfortable

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ɔed "with white sheets" and the lovely ɔreakfast. He also attended church and ɛnjoyed the service so much. Words are ɛmpty things when I want to tell you ıow much I thank you. May God bless ɣou and reward you, is my prayer.—*Mrs. E. J. Misch, Danville, Ind.*

Please let me thank you and the people ɔf the parish for making it possible for ɛervice men to spend the night and also ɔreakfast at your church. It is a wonderful gesture, and I wish more churches throughout the nation would follow ɣour excellent example.—*Mrs. Plumb, New Hartford, N. Y.*

The parents who have sons in the armed forces realize how much it means to our lads who are away from home and all their loved ones to have someone like ɣou and others in your church to take ınterest in the boys, who are strangers made to feel at home and so royally treated. It disperses that loneliness and ıomesickness that we know must steal nto the hearts of the boys very often. This type of service and friendliness is ı godsend to boys, especially to those who are interested in the higher and ɔetter things.—*Mrs. L. M. Westrate, Springfield, Ill.*

More than 3,200 have visited us. They call enton Street Church their second home.

Letter to You

Our Fellow Christians in the United ıtes:

Last year the Central Committee of the in American Union of Evangelical (Protınt) Youth sent a letter to the President your country, Mr. Franklin D. Roosevelt, ɔressing its points of view in regard to campaign against Protestant missions in in American countries which was being ried on at the instigation of the Roman holic Church. In that note we pointed :

. That the influence of Protestant misıs, from all points of view—spiritual, ral, cultural, social, educational, civic—ld hardly have been more beneficial; and t the Catholic Church itself has benefited, ıg obliged to examine various aspects of own position and to try to correct some lts.

. That only theoretically does the Roman holic Church include the great majority the inhabitants of Latin America in its mbership, because almost all of those who themselves Roman Catholics are such y by tradition or convenience or superon or fear; and we might add, that the holic Church counts many as members) no longer really consider themselves to so.

That Protestant missionaries, far from ıg an obstacle to the Good Neighbor Pol- are rather a factor which favors that cy, inasmuch as the people respect them wing that they are disinterested and conctive.

That the four freedoms proclaimed by Roosevelt would be in danger if the paign against Protestant missions should mph.

'e explained in the former letter why, in case, the four freedoms would be in if the Roman Catholic campaign should uccessful, and with respect to the freedom orship God, we said: "Such a campaign ıe first step in the direction of curtailing or destroying the free profession of religion. We know positively, for there is abundant evidence, that wherever she can, the Roman Catholic Church exercises pressure against Protestants and, in general, against all those who do not share in her ideas, and even persecutes or causes them to be persecuted. We do not want repeated here what occurred in Spain, where, since the triumph of Nazi-fascist Franco, the Evangelicals have been subject to restrictions and humiliations of all sorts and gospel preaching prohibited."

What has happened since that last letter was sent confirms our position. In the first place, the measures taken to restrict the sending of Protestant missionaries to these countries have not served in the least to strengthen the Good Neighbor Policy. We are pained to note that in several of these countries there exists toward the United States more suspicion and less confidence than formerly. We say this fact pains us as Christians, because we consider ourselves brothers of all men, of whatever country, and we know what splendid contribution the United States has made to civilization in general and to the Americas in particular. Therefore, it is not the existence of Protestant missions which endangers the Good Neighbor Policy. The source of that danger lies in other factors which it is not our purpose to examine here.

On the other hand, for some time the Roman Catholic Church has been intensifying her attacks on Protestantism in the various countries of Latin America. To that end she does not hesitate to use any means whatsoever, such as alliances with governments, influencing them to exert pressure in various ways against the Evangelicals, and also to slandering of Protestant churches, etc. In some countries, freedom of worship is in danger, because it is being more and more restricted, in spite of constitutional and legal provisions which definitely protect it. We have a case in point in one of our countries, where Catholic religious instruction has been imposed upon the public schools, where teachers and pupils are obliged to attend religious ceremonies of that church,, and where conscripted men in the army are punished for not confessing said religion.

We address ourselves to you, our brothers in the United States, so that you may understand the situation and not be misled by possible misinformation.

We would emphasize two important points:

First: We firmly reject the idea that Protestantism is an exotic plant in these countries. Protestantism is a Christian movement, adequate for any people. If it were not, why does it have so many devoted and enthusiastic members among persons of widely differing races and national traditions? If not, why could it be drowned only in blood in Spain in the period of the Inquisition? If it were so contrary to the genius of the Latin peoples, as the Roman Catholic Church pretends, she would not have needed to use all her strength and might against it. Moreover, this, our organization (Latin American Union of Evangelical Youth) which herewith addresses you, is a perfect demonstration that Protestantism, or the Evangelical Church, has a real place among our people. It is the result of the Lima Congress of February, 1941, which was an expression of the vitality of native Protestantism in Latin America. This may be gathered as much from the significance of the task of its preparation, organization, and realization as from its composition (all the delegates were nationals except two), and also from the results obtained. All this could be appreciated by the fraternal representatives of the Protestant youth of the United States, who, with great sympathy and interest,

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attended all the sessions and expressed the cordial and friendly greetings of our brethren of that great country.

Second: We firmly reject the idea that our words may be prompted by fanaticism and intolerance. All that we Protestants of Latin America are asking for is that we be given equality of opportunity with Roman Catholics to profess our own religion according to the dictates of our own conscience. That is to say, we wish the same liberty which Roman Catholics enjoy in your country, where they are in the minority. We would repeat that we respect Roman Catholic people, especially those who are sincere, but as Christians, and therefore lovers of freedom of conscience, we cannot accept the policy of the Roman Catholic Church, which is opposed to such liberty. Please note that the position of said church in this regard is reflected in these words of Louis Veuillot: "When we are in the minority, we demand religious freedom in the name of your principles (Protestant). When we are in the majority, we deny it in the name of our principles (Roman Catholic)." All that may be deducted from this acknowledgment is very dangerous, and not only for us Protestants of Latin America in view of what it may bring forth, but even for you. Even if the Roman Catholic Church in your country be in general superior to the same church in our countries, the official policy of that church in its entirety is opposed to freedom of thought and speech and religion. If this policy triumphs in Latin America, it will function more and more aggressively in other countries, including the Unted States.

Cordially yours,
RAFAEL R. HILL, President
MARUJA I. DE LURA VILLANUEVA,
General Secretary

Crusade for Christ Meeting in St. Louis

CHICAGO.—All 565 district superintendents of Methodism are attending a conference Tuesday and Wednesday of this week, September 26 and 27, in Centenary Methodist Church, St. Louis, Mo., on the Crusade for Christ, to discuss with the bishops, the executive committee for the Crusade, board secretaries, and editors, the detailed plans for reaching the quadrennium's goals of the Crusade.

Bishop J. Ralph Magee of Chicago, director of the Crusade, and Dr. J. Manning Potts, associate director, will explain the purpose, plan, and organization of the movement at the opening session on Tuesday morning, following devotions to be led by Bishop Ivan Lee Holt, host bishop. Bishop Titus Lowe, Indianapolis, Ind., will speak on "World Service."

As the first called meeting of all district superintendents in the history of Methodism, the St. Louis meeting will have historical significance, as well as great moment for the church during the next four years, Bishop Magee has observed.

The fivefold emphasis of the Crusade will be explained during Tuesday afternoon and evening sessions as follows: "Stewardship," by Dr. George L. Morelock, Chicago, executive secretary, General Board of Lay Activities; "Church School Enrolment and Attendance," by Dr. John Q. Schisler, Nashville, Tenn., executive secretary, Division of the Local Church, General Board of Education; "World Relief and Reconstruction," by Dr. Ralph E. Diffendorfer, New York City, executive secretary, Division of Foreign Missions, Board of Missions and Church Extension; "Evangelism," by Dr. Harry Denman, Nashville, executive secretary, General Board of Evangelism, and "The Crusade for a New World Order," by Bishop G. Bromley Oxnam, New York City.

Mrs. J. D. Bragg, St. Louis, president of the Woman's Division of Christian Service, will speak on "The Women's Work in the Crusade" at the Tuesday evening meeting, also.

Jurisdictional group meetings will be held on Wednesday morning, with a bishop, a district superintendent, and a pastor speaking at each on the organizational plans in Areas, districts, and local churches. Those taking part in the presentation for each jurisdictional meeting are: ,

Central Jurisdiction: Bishop Robert N. Brooks, New Orleans, La.; C. C. Reynolds, Florence, S. C., and R. G. Morris, Cincinnati, Ohio. Bishop A. P. Shaw, Baltimore, Md., presiding.

North Central Jurisdiction: Bishop H. Lester Smith, Columbus, Ohio; Fred J. Jordan, Eau Claire, Wis., and Hazen G. Werner, Dayton, Ohio. Bishop Magee presiding.

Northeastern Jurisdiction: Bishop Fred P. Corson, Philadelphia, Pa.; Horace E. Cromer, Washington, D. C., and Mark Depp, Pittsburgh, Pa. Bishop Oxnam presiding.

South Central Jurisdiction: Bishop W. Angie Smith, Oklahoma City, Okla.; Frank C. Tucker, St. Louis, and Dawson C. Bryan, Houston, Tex. Bishop William C. Martin, Topeka, Kan., presiding.

Southeastern Jurisdiction: Bishop W. W. Peele, Richmond, Va.; B. G. Hodge, Nashville, and James W. Henley, Chattanooga, Tenn. Bishop Paul B. Kern, Nashville, presiding.

Western Jurisdiction: Bishop James C. Baker, Los Angeles, Cal.; George G. Roseberry, Twin Falls, Idaho, and Albert E. Day, Pasadena, Cal. Bishop Wilbur E. Hammaker, Denver, Col., presiding.

Following a general discussion of the budget and other details at the closing session on Wednesday afternoon, Judge H. R. Snavely, Marshall, Ill., will give the closing message.

Devotions will be led by the following: Tuesday afternoon, Dr. C. M. Crowe, minister of Centenary Church; Wednesday morning, Bishop Edward W. Kelly; Wednesday afternoon, Dr. Frank C. Tucker, St. Louis District superintendent. Dr. Clifford H. Newham, Evanston, Ill., will be the hymn director, and Edgar McFadden, St. Louis, the organist. Special music will be provided on Tuesday evening by the Centenary Church choir.

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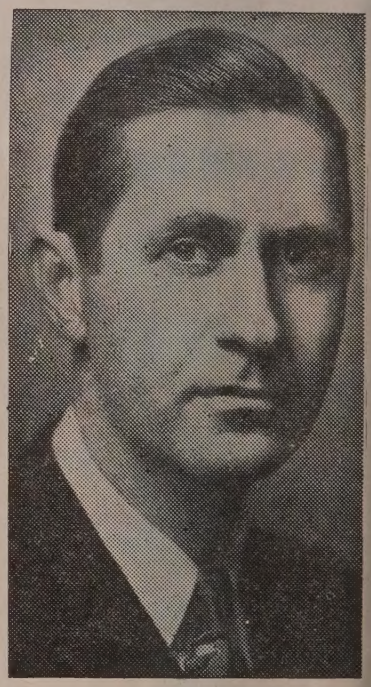

Photo by Bachrach

DR. STANLEY HOPPER

Stanley Romaine Hopper of the faculty o Drew Theological Seminary, Madison, N. J is the winner of the Abingdon-Cokesbur manuscript contests for 1943, according t an announcement by Pat Beaird, manager The award was made at a luncheon in New York. The prize of $500 is in addition t royalties. The book was officially publishe September 15.

Chosen from among the more than fou hundred manuscripts submitted, Dr. Hop per's book is entitled "The Crisis of Faith It is an analysis of the crisis in culture i which the world finds itself. Surveying ou culture since the Renaissance, Dr. Hopp finds an answer to our fatal heritage in ou heritage of faith. His standpoint, which h calls "Analogia Crucis," or "the cross as th

ux of the human situation," will be of es-
ecial interest to ministers and to lay stu-
ents of religious philosophy.

Professor Hopper is a native of California
nd an alumnus of the University of South-
n California. He did graduate work at
oston University School of Theology, Har-
ard, Drew, University of Zurich, and Mans-
eld College (Oxford). In addition to his
aching, he has served as a minister in Cali-
ornia, Pennsylvania, New Hampshire, and
onnecticut.

Hedding Campmeeting

William G. Davis

The week of August 20-27, at Hedding,
. H., represented a high peak in the his-
ry of the 82-year-old campground. A skil-
lly planned campmeeting program, aug-
ented by an enthusiastic Intermediate In-
itute and an active camp for young boys,
tracted throngs to the grounds during the
eek.

The annual program was again planned
nd directed by the Rev. LeRoy W. String-
llow, superintendent of the Southern Dis-
ict of the New Hampshire Conference. To
m Hedding friends owe much gratitude
r his twelve years of prayerful and pro-
essive leadership. Outstanding among the
ecial speakers whom he secured for the
44 schedule was the Rev. Harold Lancas-
r, minister of the King Avenue Methodist
hurch, Columbus, Ohio. Dr. Lancaster,
turning for his fourth consecutive season
Hedding, served as the evening speaker,
elivered the morning address on Wednes-
ay, and preached on the closing Sunday
orning, always to large and receptive audi-
nces. The campmeeting was also privileged
having Bishop Lewis O. Hartman of Bos-
n as the speaker for the closing Sunday
ternoon. After the service both Bishop and
rs. Hartman received the warm personal
eetings of those in attendance.

Other speakers were three missionaries—
e Rev. Richard Hanson, who recently re-
rned from China on the "Gripsholm"; Dr.
ary F. Cushman, from Angola, Africa, and
iss Ortha Lane, formerly of North China
nd now head of Cooper Community Cen-
r, Roxbury, Mass. Mr. Hanson addressed
e morning and afternoon audiences on the
ening Sunday, "World Outlook Day."
iss Lane brought vital messages on
omen's Day to representative groups gath-
ered from various churches in the district. With other special days, such as Children's Day, Crusade for Christ Day, Church School Advance Day, and Spiritual Harvest Day, calling for pastoral and lay participation, almost all the pastors and many other Christian workers of the district were present with their friends

Each day opened with morning watch at 7.30 on the steps of Chautauqua Hall. During the forenoon, the Intermediate Institute conducted classes for its fifty-five young people, under the leadership of the Rev. Gilbert W. Wieting, pastor of Central Methodist Church, Lawrence, Mass., and Mrs. Wieting, and a strong supporting faculty of other ministers and their wives. The Boys' Camp, under the direction of the Rev. Donald H. McAninch of Arlington Street Methodist Church, Nashua, N. H., and the Campmeeting Children's Hour provided Christian activities for about fifty younger children. The Ten O'Clock Hour in the Studio on Tuesday, Thursday, and Friday offered opportunities to Christian workers for discussion of current emphases in church and church school work. The daily worship service at 11.15 was usually conducted for the young people by various ministers of the district. The afternoons were occupied with interest groups, worship services, association meetings, a social tea, and planned recreation. The evening service, followed by the young people's campfire, provided an inspiring climax to each day. In addition, each Sunday evening brought the inspiration of the out-of-doors as worshipers gathered at Vincent Rock for the vesper service.

Soloists for the Sunday services were Mrs. Walter Worsman of Methuen, Mass., and Mrs. Ruby Gibson of Haverhill, Mass. Miss Golden May of Moultonville, N. H., served as pianist and accompanist throughout the week. A uniquely varied musical program was given on Saturday evening by the Intermediate Institute, under the personal direction of the Rev. Harold Keir of Hampton, N. H.

At the annual meeting of the Hedding Campmeeting Association, the following officers were elected: secretary, Frederick L. Hooper, Lawrence, Mass.; treasurer, Arthur L. Watts, Watertown, Mass.; auditor, Howard Brentlinger, Belmont, Mass.; trustees, Frederick L. Hooper, Lawrence, Mass., and Oscar O. Hall, Salem, N. H.; nominating committee: Mrs. Mabelle Goodrich, Exeter, N. H., Mrs. Jennie Larson, Somerville, Mass., and Mrs. Bernice Chase, Smithtown, N. H.

The candle-lighting service, which followed the closing Sunday evening worship, was one of the most memorable and inspiring hours of the week. With candles lighted at the foot of the cross, three hundred people formed a circle on the campus to sing gospel hymns, to quote Scripture verses, and to pray together before the final "Taps" and "Good-Night."

Church Register

HERALD CALENDAR

Central Kansas Conference, Wichita, Bishop W. C. Martin, October 4
Pittsburgh Conference, McKeesport, Pa., Bishop J. H. Straughn, October 4
Worcester District Conference, Wesley Church, Worcester, October 5
Lynn District Conference, Centre Church, Malden, October 6
New Bedford District Conference, Trinity Church, New Bedford, October 9
St. Louis Conference, St. Louis, Bishop I. L. Holt, October 10
Norwich District Conference, South Church, Manchester, Conn., October 10
Providence District Conference, South Street Church, Brockton, October 11
Dakota Conference, Watertown, Bishop W. C. Martin, October 11
Kansas Conference, Iola, Bishop W. C. Martin, October 11
New Mexico Conference, El Paso, Tex., Bishop W. A. Smith, October 11
Southwest Conference, Tulsa, Okla., Bishop E. W. Kelly, October 11
Virginia Conference, Lynchburg, Bishop W. W. Peele, October 11
West Texas Conference, San Antonio, Bishop R. N. Brooks, October 11
Holston Conference, Knoxville, Tenn., Bishop P. B. Kern, October 12
New Hampshire Conference, Adjourned Session, Baker Memorial Church, Concord, October 12, 13
New England Southern Conference Woman's Society of Christian Service, Annual Meeting, Union Methodist Church, Fall River, October 17, 18
Annual Missionary Sunday, October 22
World Community Day, November 3
United Council of Church Women, Second Biennial Assembly, Columbus, Ohio, November 14-16
Board of Temperance Annual Meeting, Washington, D. C., December 1

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held on October 3, at 2 p.m., in the ladies' parlor of Copley Church, corner of Newbury and Exeter streets, Boston. The Rev. George R. Akers of Linden Methodist Church, Malden, will be in charge of the devotional period, which will be followed by the business session.

MRS. HOWARD S. WORCESTER, Cor. Sec.

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, ulpit chairs, communion tables, baptismal nts, folding chairs, Sunday school furni-re. We allow for or sell your old equip-ent. Catalog and details on request. Red-gton Co., Department 402, Scranton 2, Pa.

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56	45	65	51	74	60
57	45	66	51	75	62
58	46	67	52	76	63
59	47	68	53	77	65
60	47	69	54	78	67
61	48	70	55	79	69
62	48	71	56	80	70
63	49	72	58		

When two persons are included, give us the dates of birth of the two and we will quote you the rates.

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or
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